MENNONITE MISSION STUDY COURSE

Part III

Cheyenne Mission Field

Beatrice Febr.

MENNONITE

Mission Study Course

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PREFACE

This brief study of the Mennonite Mission to the Arapaho and Cheyenne Indians has been prepared with the hope that a better knowledge of the field and the work will arouse a corresponding better support through sympathy, prayers and gifts. It is quite as suitable for private study as for mission study classes, Christian Endeavor meetings, or Women's Missionary meetings. The topical arrangement facilitates assignment of lesson portions and discussions. Additional material can be secured from histories of the Indians, encyclopedias, government reports, etc., and from the correspondences and reports of our missionaries in our church papers and missionary quarterlies.

Although the Cheyenne live in two bands, the tribe has been considered in this study for the most part as a unit, but attention should be called to the fact that the two bands have been separated for almost a hundred years, and have been living under widely differing circumstances. The Southern band, being on an open reservation since 1891, intermingle and compete with white people; the Northern band, being on a closed reservation, know less of the ways of the world but have retained more of the strong traits of character of the old Cheyenne. And so the two bands have acquired many different habits and customs and have not kept pace with each other in the acquirement of education and other phases of civilization. Therefore the facts presented here do not in all cases apply equally to each band, but some apply more to the Cheyenne of one

locality or reservation, and others more to those of another.

The religious beliefs, ceremonies, and social customs of the Arapaho have not been described inasmuch as this was also a Plains tribe and had much in common, in these respects, with all other Plains tribes, especially with the Cheyenne; besides, very little information regarding the tribe is available.

Acknowledgment is hereby made of the valuable assistance, in the compilation of this study, rendered by the missionaries on the fields. Valuable material was also secured from the following sources: "English-Cheyenne Dictionary by Rev. R. Petter; "Ein Ueberblick über die Missionstätigkeit", by Rev. Gustav Harder; "History of the Mennonite General Conference", by Rev. H. P. Krehbiel; and from various reports and correspondences in "The Mennonite," also from "Cheyenne Indians", by James Mooney, and "Story of the Indians", by Geo. B. Grinnell.

I. THE CHEYENNE INDIANS

In order to understand better the attitude of the Cheyenne Indians toward the white race, and toward the Christian religion which they call "the white man's religion", it is necessary to learn something of their history, beginning with their earliest contact with white people until they were subdued and placed on reservations. If the reader can, even in a small measure, get the Indian's viewpoint, and then set over against it the missionary's patient, longsuffering endeavor to evangelize the Indian, he will realize the significance of some missionary problems. Next, a study of the Cheyenne religion will lead to a better understanding of the Indian's antagonism to the Gospel—it is the opposition of Darkness to the Light. It is therefore recommended that the chapters on the Cheyenne history, religion and social life be carefully studied in order that the true significance of the missionary history and activities may be realized .

Their Early Home and Wanderings

The Cheyenne Indians are a Plains tribe belonging to the Algonquian language group, to which thirty tribes belonged. (The three hundred Indian languages and dialects found in North America north of the Mexican boundary line, have been classified into fifty-eight groups of related languages.) Many of the tribes belonging to the Algonquian group were found, by the pioneer settlers of America, along the Atlantic coast from Maine to Virginia.

Regarding the early history of the Cheyenne, James Mooney, who is a well known authority on this tribe, writes in "The Cheyenne Indians" as follows: "The earliest authenticated habitat of the Cheyenne, before the year 1700, seems to have been along the middle course of the Minnesota River in what is now southeastern Minnesota." "According to the ancient traditions of the Cheyenne, still preserved in the tribe, they had arrived here after long and devious wanderings through a cold and desolate country farther to the north and northeast—in all probability eastern Canada."

In their Minnesota home, their traditions state, they cultivated the land to some extent, planting corn, beans and squash; they lived in earth-covered lodges in villages, fished in the rivers and trapped in the forests. They used bows and arrows, and had dogs for hunting companions and beasts of burden. From this settlement in 1680 they sent a delegation to a French trading post on the Illinois River, which was apparently their first contact with white people. (Note that also in this year the first Mennonite settlement in America was made at Germantown, Pennsylvania.) In 1804 Lewis and Clark, government explorers, visited the Cheyenne in North Dakota, on the Cheyenne River (a branch of the Red River), and found them living in villages and cultivating corn, showing that they were still an agricultural tribe. However, within another generation their manner of life changed completely.

Hunters and Warriors

The westward migration of the Indians during those early years, according to James Mooney, was largely due to the activities of the big trading companies. The Hudson's Bay Company in Canada were moving their

trading posts constantly further south, and with the aid of their Indian allies were driving smaller and hostile Indian tribes before them. At the same time the French traders in the States were moving their trading posts westward along the great lakes and beyond. Each party encouraged its Indian allies to destroy or drive from the country with the weapons furnished them, those tribes attached to the rival interests. In this manner various tribes were driven far from their former homes out to the great western plains.

The Cheyenne seem to have kept in the van of this westward movement and to have been less in touch with traders and settlers than most other tribes, and were consequently more wild. After crossing the Missouri River in North Dakota they became a nomadic tribe, depending on wild game, wild berries, etc., for sustenance. They also became more warlike.

During their westward journey they made very few alliances with other tribes; only two are of special interest in this study. They were allied with the Arapaho (who are also of Algonquian stock) more or less closely from the time when they left Minnesota until they were placed on the reservation in Oklahoma. With the Sutaio they became allied about 1740. These spoke a language very similar to Cheyenne, and they were probably a stray group of Cheyenne who had become separated from the main tribe a long time ago. The Sutaio were later adopted into the tribe, and are now located in the vicinity of our mission station at Clinton, Oklahoma.

In 1833, at the invitation of William Bent (a white trader who had married a Cheyenne woman), the main body of the tribe moved to the headwaters of the Arkan-

sas and Platte rivers near Bent brothers' trading post, at the present site of Pueblo, Colorado. The rest of the tribe remained among the Black Hills in Wyoming and South Dakota. In this way came about the division of the tribe into Northern and Southern Cheyenne. The Arapaho still accompanied them, and they also became two bands. The United States treaty of Fort Laramie, with all the Plains Indians, made at the time of the rush of immigrants to the northwest and to California in 1851, gave recognition to this division of the tribe, and assigned separate sections of the country to each.

Up to this time the Cheyenne had remained friendly to white people, but the thousands of immigrants who crossed their country during the next ten years, and the white settlers who began to encroach upon their territory, had little respect for the Indians' treaty rights, and less consideration for their personal rights. They drove away the game on which the Indians depended for sustenance, and often shot the Indians on sight without provocation. The Cheyenne repeatedly abandoned their camps rather than wage war, although the whites had wounded and killed some Cheyenne. In councils of war the older men did their utmost to pacify the younger warriors. Finally under pressure of provocations they decided to wage war against the intruders and defend what they considered their "homeland". Thus was precipitated the relentless war between the Indians and whites, lasting from 1856 to 1879. Outrages were committed on both sides, of which much has been written in histories and stories, mostly from the white man's viewpoint.

The Southern Cheyenne were finally compelled to surrender to the government in 1869. By treaty they together with the Southern band of Arapaho, were as-

signed to a reservation in Indian Territory, now Oklahoma.

The Northern Cheyenne were forced to surrender in 1877, and were brought under military escort to the Southern Cheyenne reservation in Indian Territory. (The Northern Arapaho had been placed on a reservation in Wyoming.) The following year a serious epidemic of sickness raged among them, and they were homesick for their northern country, so some broke away secretly and fled toward the north. The soldiers overtook them in Nebraska and in the battles that followed, especially in the Fort Robinson episode, the majority of the Indian band were killed, only a small number escaping to the Sioux in the north. The government then relented and the remainder of the Northern Cheyenne, who were still in Oklahoma, were finally permitted to go back to Montana, and by the year 1884 they were settled on government land, but had no reservation.

Southern Cheyenne and Arapaho Reservation

This reservation in Indian Territory comprised about four and one-half million acres, in the west central part of the state. It was rolling prairie, with many streams and springs, and some timber land. There were fertile valleys along the streams. The climate was comparatively warm, to which the Indians were not accustomed, and this was the cause of much sickness among them.

In 1891 the government allotted about one-eighth of the reservation to the Cheyenne and Arapaho in severalty, each Indian (infants included) receiving 160 acres of land. The allotments were mainly in the northern part of the reservation along the North and South Canadian and the Washita rivers. Some land was retained for government purposes, and the rest sold to white settlers,

the money being paid to the Indians by the government from time to time, in per capita payments totaling about $350 each. At present there are about 2000 Cheyenne in Oklahoma, the majority being within reach of our missionaries, and about 1000 Arapaho, of whom the majority are too far away to be served by our missionaries and they are cared for by other denominations. All the land not owned by the Indians is now settled by white people.

Northern Cheyenne Reservation

President William McKinley, in 1900, established the Tongue River Reservation for the Northern Cheyenne. It is located in southeastern Montana, in Rosebud and Big Horn counties east of the Crow Indian Reservation. It is approximately 25 by 30 miles in size, extending on the east to the Tongue River, and including on the west the valley drained by the Rosebud River. It has fine cattle ranges, watered by many springs and streams, and broken by hills and ravines. In some places are dense pine forests, and along the streams are fertile valleys. Winter weather is pleasant; there is usually much snow and ice, but the temperature is seldom extreme. The summers are short and comfortable. The Northern Cheyenne number about 1400, and are all within the bounds of our mission field, though some adhere to the Catholics.

In 1926 President Calvin Coolidge signed a bill to allot the Northern Cheyenne. Surveying for the allotments was begun in 1927, but could not be completed because of insufficient funds. It may therefore take several years longer to complete the allotments and open the reservation to the public.

Many people will think that this is a step in advancement, but the missionaries and other friends of the

Indians realize the grave dangers and temptations that the new conditions will bring to the Indians. There will be greater liberty in reviving the old heathen rites on an open reservation, and more contact with undesirable white people who will try to take advantage of the Indians in various ways. Also, the possession of property or money for which they did not work will have the tendency to further discourage the idea of self-support through labor, and will bring many other temptations that weaken character. Such were the experiences from allotment on the southern reservation, and the missionaries fear similar experiences here.

The Cheyenne and Arapaho Indians are both wards of the government and citizens of the United States, being included in an Act of Congress effective June 30, 1924, when the Indians of the United States were made citizens. Regarding the future relation of the government to the Indians, the Indian Rights Association, in its report for 1925, states (on page 15 of the report): "The theory of the government is that it will continue as guardian of the person and property of the wards until they are competent to manage their own affairs."

This chapter is but a fragment of the history of the Indians of the United States. The whole story is tragic, and sometimes heart-breaking as we read of the many broken promises, the broken treaties, misunderstandings, neglect, injustice and abuse, which the Indians suffered in their relations with the white race. The past century was called a century of dishonor so far as our treatment of the red man was concerned. What shall be said of the new century of which already a generation has passed? Shall it mark the emancipation of the Indians from the bondage of sin into the glorious liberty of the children of God?

II CHEYENNE RELIGION

Religious Beliefs

In general the Cheyenne religion is a matter of worship, ceremony, supplication, and communication with spirits of the underworld. It places upon them only non-ethical requirements and taboos of a non-ethical nature. Their religious standing is not impaired by immorality, but by failure to observe the required rites and taboos. They do not consider what God requires of them in their relations to one another and to Him.

A striking characteristic of the religious ideas of the Cheyenne is that they have no man-made idols, but have a high and philosophic conception of a deity, the Great Spirit, or "All-Father," who is the creator and preserver of all things. There are minor spirits, good and evil, which influence the weather, and plant and animal life, and bring sickness and misfortune. These spirits are worshipped and offerings are made to them to win their favor and avert their wrath. The medicine men, or priests, wear downy feathers to symbolize the attending spirits by whose power they work. They sometimes use talismanic objects as a tangible representation of the spirit (or god) whom they petition, such are the ceremonial arrows (in the possession of the Southern Cheyenne), the buffalo head fetish, commonly called "sacred hat" (in the possession of the Northern Cheyenne), the special peyote carried as a fetish, and others.

The abode of the dead is somewhere in space, to which the spirit, released from the body at death, travels along the Milky Way (the constellation). The spirits of

very wicked people and of suicides are led aside on the Galaxy (a branch of the constellation), and never reach the place of the spirits of the good Indians, but roam about, troubling the living, and often causing sickness and other misfortunes.

They believe in a life hereafter, but say nothing about rewards for the just or the unjust. As they have no conception of sin from the Christian standpoint, they have no plan of salvation in their religion. When they pray to the Great Spirit, or perform their ceremonies, it is for temporal blessings of a material nature, rather than spiritual.

Religious Ceremonies

The foremost and highest desire in their ceremonies seems to be to secure life, "animation," for the whole tribe as well as for the individual. Uppermost in their mind is the desire "to be many, to stand as a great multitude." The Great Spirit gave the life-power to the sun which, by shining on the earth, imparts this life-power to trees and plants. In the religious ceremonies an important part of the ritual is to burn wood and herbs. By this means these trees and plants give up the life-power which they received from the sun, and the people who participate in the ceremony receive it in the form of heat. In the ceremonial sweatlodge hot stones are placed into water, causing steam; thus the fire gives the life-power to the stones, the hot stones give it to the water, and the water in turn gives it to the vapor which the people inhale, believing they thereby receive new life-power. To a child of nature such as the Indian is, this process is very real.

Their religious leaders are the medicine men or priests who wield a powerful influence over the tribe.

They conduct the religious ceremonies and guard the secrets and paraphernalia of healing and magic. Besides being herb doctors, in a sense, they perform various mystical and superstitious rites in connection with their ceremonies.

Their strongest religious leader at this time is the keeper of the four Sacred Arrows, who lives in Oklahoma near Cantonment. The arrows were given this tribe by their ancient prophet Mozeeoeve. His name means "Sweetroot Medicine," an herb used to increase the flow of human milk. His teaching was the milk by which the tribe grew. He gave the arrows as symbols to crystalize his teachings. The wooden shafts represent the people (the original four warrior bands which he organized). the feathers symbolize the spirit world, the flinty arrow points are the emblems of incorruption, and the badger fur enwrapping the arrows represents the "animate" being (that is, the Great Spirit), who holds within himself all that for which the arrow stands.

The great Sacred Arrow Ceremony which the whole tribe is expected to attend is held annually in Oklahoma, and lasts several days. A large central tent is erected and the Indian tents form a camp circle around it, opening toward the north. It is a very solemn assembly. Only a few persons engage in the ceremony; the rest look on or remain in their own tents. There is no self-torture connected with it, but those who participate in it must fast before and during the ceremony; afterwards all the Indians partake of a great feast. At some time during the ceremony the sacred arrows are unwrapped, but only male members of the tribe may be present and see them. The whole tribe is believed to be "animated" by the ceremony.

Another important ceremony held in Oklahoma is

the Sun Dance, which was introduced by the Sutaio who became allied with the Cheyenne about 1740 (as mentioned in Chapter I). This is not an annual ceremony but is held whenever the Indians make a vow. It was prohibited by the government because of self-torture, and certain rites of an immoral nature connected with it, but these objectionable features are now hidden from the public, and it is given under the name Willow Dance. A large central tent is erected, and its arrangement and furnishings are symbolical of the purpose for which the ceremony is held. The camp circle around the central tent opens toward the east, the sun, but it is not a worship of the sun. In the "English-Cheyenne Dictionary" by Missionary R. Petter, it is described as a phallic worship, or veneration of the generative power, as is evidenced by the construction of the ceremonial sweat lodge, fire, heap of heated stones, buffalo skull, etc. This ceremony is believed to transmit the life-power to the participants and to the whole tribe.

Various fanatical religious cults have found a following among the Plains Indians from time to time. One of these is the "Messias Craze" or worship, instituted by an old white man, said to be a Mormon. The former Sitting Bull, a Sioux Indian, was the Indian leader of this cult. It became popular among the Cheyenne in 1889, and since then large numbers of them have been baptized (without the use of water, however) by Cheyenne leaders. It is a very pernicious effect, as they think they are Christians because they have been baptized, although they have no knowledge of God's Word and do not observe its teachings. This cult still has a considerable following among the Cheyenne, but its belief and practices have undergone some changes.

The use of the peyote was introduced by the Kiowa

Indians about 1900, and has spread rapidly among the Cheyenne. Peyote is a small species of cactus growing in Mexico. It is shaped somewhat like a carrot or radish, the top only appearing above the ground. The top is cut off, and dried, and then chewed, or a tea is made of it. It is a habit forming opiate, producing visions, and is claimed by the Indians to be a medicine, and a medium between God and man. The Peyote ceremony is held in the Peyote Lodge, usually on Saturday night from sunset to sunrise. It includes, among other rites, the chewing of the peyote, accompanied with prayer, songs, and the beating of a drum. The ceremony is followed by a general feast. This seems to be a heathen attempt to amalgamate the Indian and the Christian religions, the peyote taking the place of the bread and wine in the Lord's Supper of the Christian church. The majority of the younger Indians belong to it, and its ablest leaders are educated Cheyenne, and former nominal Christians. This is the most destructive cult among the Cheyenne at present.

The priests and adherents of the various cults, as well as of the old Indian religious ceremonies and practices, are the bitterest antagonists of civilization and Christianity. Under the cloak of "religious worship" they maintain and practice things unlawful to a citizen of our country and immoral from a civilized and Christian standpoint.

Traditions

The Cheyenne, like all other primitive people, have traditions that tell of the creation of land, trees, animal, human beings, etc. These attempts at explaining the beginning of things are crude and have but few things in common with the Bible narrative.

Their culture hero, Mozeeoeve, who is said to have brought them their ceremonial rituals and organizations, left no ethical standards or moral laws for his people to follow, as did Moses. His powers were magical, and the ceremonies are intended to produce magical and mysterious effects conducive to health, and to provide an abundant food supply. From his youth he possessed supernatural powers. After killing a chief in a dispute over a buffalo hide, and being pursued by the warriors, he disappeared for four years. He spent this time in the interior of a great mountain where he was instructed by the Great Spirit to teach the Cheyenne the ceremonial use of the four sacred arrows, which were given him there. With his return to the tribe the buffaloes also returned, and with them, prosperity and health. He also prophesied about the coming of the white man bringing a new religion. The Cheyenne still expect Mozeeoeve to return to the tribe some time.

Divination and Sorcery

The Indian mind does not accept anything as coming by chance; they believe all circumstances are controled by natural or supernatural beings. The badger was used for purposes of divination, future events being foretold by the state of the entrails. Certain other animals were believed to have occult powers and were feared.

The shaman, a class of medicine men, were sorcerers, and were feared because they could bring sickness or misfortune by their curse. The exercise of such occult power was denounced by the Cheyenne as evil, even before the advent of missionaries among them.

Religious Differences between Northern and Southern Bands

When the tribe became divided each band retained some religious paraphernalia which is not duplicated in the other band, resulting in an incomplete religious system for each; for instance, the Sacred Arrows were retained by the Southern band, therefore that ceremony could only be held by them, similarly, the "Sacred hat" and its ceremonies are held by the Northern Cheyenne. Another difference between them was due to the restraint placed on the closed reservation in Montana by Government Regulations which forbade the importation of peyote into that reservation, and also suppressed the practices of certain religious rites. Other differences may be due to deaths, or even to the conversion, of some of their religious leaders. But, regardless of these difficulties in keeping up their old religion, and in spite of the effect of the Gospel preached among them, and other civilizing influences exerted over them, it is remarkable how tenaciously the Cheyenne hold to their old customs and religious practices. In this is revealed one of their strong characteristics—steadiness of purpose.

III. TRIBAL LIFE

Tribal Organizations

The Cheyennes' system of governing their tribal and religious life has undergone many changes, especially since they have become warriors and hunters. To the four original warrior bands—the Bull Warriors, Coyote Warriors, Fox Warriors, and Dogmen, which were organized by Mozeeoeve, their ancient prophet or culture hero—there were added in the course of time many other bands with various functions, each band having its chief and sub-chiefs. Before the division of the tribe it was governed by a council of forty-four chiefs who were elected from among the warrior chiefs. This council discussed the weal and woe of the tribe, and its decisions were enforced in the tribe.

Many of the bands or organizations were in the interest of war, religion, or healing, and were exclusively for men. The women had their own organization for healing, dancing, and work requiring a woman's skill, as in tepee making and decorating, or designs of beads and quills on robes and moccasins. The designs were made in accordance with strict rules and are symbolical and talismanic. The colors represent abstract qualities in creatures and creation, as, white for active life, blue for serenity, black for cessation of hostilities. Upon returning victorious from war the warriors would paint themselves black, like a dead coal, which is harmless. In ceremonial usage, colors have important symbolical meanings. The system is gradually becoming extinct, and those few who knew the hidden symbolism of the designs

will not divulge them. The leaders of these organizations were priestesses, initiated in the interpretation of the hieratical signs and drawings.

Admission to any organization, for men or women requires an initiation ceremony with the giving of valuable presents and costly feasts. The men and boys especially are required to be initiated into one or another organization, and to take their share of responsibility in the tribal and ceremonial customs.

Social Life

The great ceremonial gatherings of the tribe have their social, as well as religious phases, but there are also other social events during the year when dancing and feasting is the order of the day (or night). One of these is the Give-Away dance or feast, which is usually held when visitors come from a distance, and their hosts wish to show them special honor. At this dance the visitors receive valuable gifts, such as, horses, blankets, clothing; each gift is announced with the name of the giver. The visitors in turn invite their hosts to a similar dance and feast at some other time. Indian dances differ from the white people's dances, and opposite sexes do not become partners. They also have games and contests of skill, in some of which they gamble.

Besides their own religious and social events, the Indians enjoy the white man's celebrations. Christmas is the "Big Giving Day," on which the non-Christians come together for a number of days, dance and feast, and give gifts. Fourth-of-July is the "All Race Day," when they often attend the celebrations of the white people in neighboring cities, giving street parades and dances. In these various celebrations, unfortunately, the contact of the Indians with the white people is usually debasing. They learn all kinds of vices, and often lose their money

in gambling and drunkenness. The Christian, however, take no part in all this.

Domestic Life

The Cheyenne were formerly said to be, in character, the finest tribe on the plains, the men being brave and manly, and the women being noted for their chastity. They are hospitable, and as a rule honest and truthful.

The husband is the head of the family, but in a quiet way the wife exerts much influence. The children were formerly well-trained according to Indian custom, and many stories were used in teaching them the things they should know. At present, however, parental control is not very strong because compulsory education requires the children to be away from home much of the time, under other influences, and out of reach of parental restraint.

The old Indian marriage customs are still observed by many, although the government requires them also to secure a license and to be married by a minister or government official. The young married couples seldom establish their own home, but live with the bride's parents, which is Indian custom.

They have acquired many of the white man's ways in domestic and social life. Some have well-built and well-furnished houses, especially those in Oklahoma. In dress they follow the white man's style, except that the women still cling to their tribal style,—a plain garment with a belt of some kind. Moccasins and shawls are usually worn by the women, but the men wear them only on some ceremonial occasions.

The burial and mourning customs have also changed considerably. In olden times they wrapped the corpse securely in a buffalo hide and placed it high up on a scaf-

fold or trees. In Montana the custom was to place the body out on the hills under a pine tree or near rocks. Now they follow the white man's custom, and bury in cemeteries. Usually some of the deceased person's possessions, as clothing, blankets, dishes, are buried with him, which is good from a sanitary viewpoint, but is also a relic of their old customs. The remaining possessions of the deceased are usually appropriated by Indian neighbors or friends, as the stricken family is so abandoned to grief that it no longer cares for these things; even the property of the living members of the family sometimes shares the same fate. As a sign of mourning they unbraid their hair and let it hang loose, or even cut it off above the shoulders. The women and men used to cut their arms and legs with a knife until the blood flowed, and abandoned themselves to loud wailing and the utmost grief. An old priest said: "When an Indian prays to the Great Spirit with tears, he cannot but be heard and helped. But when the Great Spirit sees the blood of his children, it stirs his heart to compassion as nothing else will." Although they no longer cut themselves, the non-Christian's grief is most hopeless and unrestrained, in great contrast with the Christian's patient and hopeful resignation.

Industrial and Economic Conditions

Although the Cheyenne had engaged in some agricultural pursuits before they became buffalo hunters, they seemed to have lost all knowledge of, or desire for, such occupation by the time when they were placed on reservations, and were expected to cultivate the soil. In accordance with treaty provisions, the government furnished them with rations of food for many years, until they should be able to support themselves. The government also endeavored to furnish some agricultural train-

ing both through the government farmer on the reservation and through agricultural courses in the schools; however, without a great measure of success.

In Oklahoma those who have allotments are required to keep and cultivate forty acres of their allotment; the rest they may lease to white neighbors. This lease money is often sufficient to provide a modest living, so that they are not forced to work. They raise the same kind of crops that their white neighbors raise. Some of them work for white farmers during harvest time and cotton picking.

On the Montana reservation where no allotments had been made up to this time, and where the Indians had therefore no income from the sale or lease of land, they were forced to raise garden and farm products and live stock in order to secure a living. Some have fine herds of cattle. Some have good government positions, as, policeman, helpers at the flour mill, saw mill, etc. The old system of furnishing government rations has been practically discontinued.

There is a sort of communism among them which is bound up with their tribal life and customs. They willingly share food, home, and even personal property, with each other if any are in need through misfortune or through thriftlessness. And this generous hospitality is extended not only in case of actual need, but on many other occasions. But there are also some who, by means of this custom, take advantage of a thrifty tribesman to live at his expense, and thus this fine old Indian custom often tends to discourage ambition for material advancement.

The Christians are on the whole more industrious and more successful than the non-Christians, and more eager to rise above the conditions that have hindered

material progress. When the allotment of the Northern Cheyenne (as mentioned in Chapter I) has been completed, the economic conditions will be changed, but whether for the better is still a question.

Education

Education is compulsory for Indian children even as it is for white children. There are government schools on the reservation, and the children who finish the course at these schools and show ability may attend non-reservation schools at government expense. There are no Protestant mission schools on our Oklahoma and Montana Mission Fields, but there is a Catholic Mission boarding school at Ashland, Montana, near our mission station. The Indian children are well provided with secular education, but there is not much opportunity for religious training although most of the schools grant the missionaries (and the Catholic priest) one or two hours weekly for religious instruction.

Most of the Cheyenne men and women above the age of thirty or forty years have very little knowledge of the English language, some having never been at school. The majority of those below thirty years can speak English when necessary; this applies especially to Oklahoma. They all speak Cheyenne in their homes, and for many years to come this will still be the language that is best understood by them, and in which the Gospel can best be preached to them. A large number of boys and girls are now attending non-reservation schools and making good progress in their studies. Their return to the tribe will doubtless hasten the passing of the old order of conditions and customs, but this does not necessarily mean that they will be more favorable to the Gospel; it may indeed mean the contrary, as the missionaries have already experienced in many cases.

IV. A SKETCH OF THE MISSION HISTORY

How It all Began

As early as 1858 there was a movement among the pioneer Mennonite settlers in the United States, from Pennsylvania as far west as Iowa, to take a more active part in the evangelization of the world. This movement resulted in the organization of the General Conference of Mennonite Churches of North America, in 1860, to work along three lines of special interest: home missions, foreign missions, and a Mennonite educational institution. The reader is referred to the "History of the Mennonite General Conference" by Rev. H. P. Krehbiel, and to other reports of the early history of the Conference, for a detailed account of the interesting events of that period.

In 1871 the first missionary candidate, Mr. Samuel S. Haury, a student at the Mennonite Seminary, Wadsworth, Ohio, offered himself for service. Up to that time many of the Conference churches had been sending their contributions to Mennonite Missionary Societies in Germany and Holland, but it was now found desirable to carry on independent mission work, under their own Mission Board.

Selecting a Mission Field

After visiting the Indian tribes on the Government Reservations in Indian Territory, Mr. Haury recommended to the Mission Board that work should be begun among the Arapaho tribe. He spent several months among them in 1878, studying their customs and winning

their confidence. No religious work had yet been undertaken among them by anyone, but before the Mission Board had secured sufficient funds to begin it, the Friends sent a missionary to this tribe, and began mission work among them. Consequently it was necessary for Mr. Haury to look for another field.

In the spring of 1879, Mr. Haury, in company with Mr. J. B. Baer (who was later for many years engaged in Home Mission work under the General Conference) made a journey to Alaska and the Aleutian Islands, hoping to find a mission field among the Indians in that country. It was an arduous journey and many hardships had to be endured by the young men because conveniences for traveling were rather primitive in those days. After seven months absence they returned from their 9000 mile journey, and reported that no suitable field had been found that was not already occupied. Again the Mission Board's attention was directed to Indian Territory, and when it was learned that the Friends would confine themselves to the Cheyenne Indians, immediate steps were taken to begin mission work among the Arapaho.

First Arapaho Mission Station

The first mission station under the General Conference was opened at Darlington, Indian Territory, now Oklahoma, in 1880, among the Arapaho Indians. The first missionaries were Mr. and Mrs. Samuel S. Haury, who arrived at Darlington in May of that year, and immediately began to study the Arapaho language, and to build a mission house. The language was unwritten, and therefore no textbooks were available. Consequently the missionaries had to learn it directly from the Indians who often were unwilling to teach them. A few could

speak a little English, but they could not assist much as interpreters.

An industrial mission school for the Arapaho children was opened later by the missionaries, and seven boys between the ages of ten and eighteen were received into the mission home and school; more children came later. This was a contract school; the government paid the board, lodging and tuition for the children, and furnished school supplies, while the missionaries furnished the school building and the instructors, and cared for the children. Besides the simplest elementary school subjects, in English, and some industrial training, the children were given as much religious instruction as was possible under the language handicap, the missionaries not being able to speak much Arapaho, nor the children much English. The missionaries endeavored to win the children to Christ and to train them to do evangelistic work among their own people.

The missionaries also visited the Indian camps whenever possible, telling them of the Gospel, and ministering to the sick. A Sunday School for the children, and another service for the older Indians, through an interpreter, were held on Sundays.

Both the Mission Board and the missionaries were inexperienced, and the field was virgin soil, hence the methods chosen were not always successful, and others had to be tried, but the work grew and expanded.

A fine missionary spirit prevailed among the Conference churches. When the mission house burned down in February, 1882, with the tragic loss of the lives of three Indian children and Missionary Haury's little son Karl, the churches responded promptly with sufficient funds to rebuild the mission house, but the lives that were sacrificed could not be restored.

Second Arapaho Mission Station

Mr. Haury opened the second Arapaho mission station early in 1883, at Cantonment, Indian Territory. This station was conducted in the same manner as the one at Darlington. In addition, Mr. Haury tried to form an Arapaho colony near the mission station, hoping to wean them from their roving life, and teach them, by precept and example, a better way of living; however, this plan did not meet with success.

The school at Darlington also continued under Mr. Haury's supervision, but the mission work at that place was assigned to a new missionary, Mr. H. R. Voth.

After Four Years

By the close of the year 1884, the General Conference had two mission stations among the Arpaho Indians, each with an industrial mission boarding school. The working force consisted of two missionary families (Mr. and Mrs. S. S. Haury and Mr. and Mrs. H. R. Voth), besides a number of school teachers and other helpers. At that time there was also an opportunity offered to work among the Cheyenne Indians, since the Friends had discontinued their mission work for that tribe, and offered the field to our Mission Board. However, there was no missionary available just then to begin this new work.

Three lines of work were being pursued in the effort to Christianize the Indians: education and industrial training for the children; colonization of the older Indians, and the evangelization of old and young by preaching the Gospel. Up to this time no converts had been baptized.

There were several serious hindrances to evangelistic work among the older Indians. One of these was

the inability of the missionaries to speak freely and correctly in Arapaho or religious and spiritual matters. There had not been available time or opportunity to acquire the language to such an extent that they could preach without an interpreter, or prepare an adequate supply of Scripture translations for the use of the missionaries and the Indians. Another hindrance was the nomadic life of the Indians. A family or a group of families might camp near a mission station for a month or two, and then suddenly break camp and move, perhaps twenty or even seventy miles away, and would not be seen again by the missionary for many months. Thus the work with the older Indians was frequently interrupted. A further hindrance was the feeling of resentment which the Indians held against the white race, in view of the many encroachments and injustices they had suffered, and finally their confinement on the reservation. Consequently they did not want the white man's way of living, nor his religion.

On account of these circumstances the work with the Arapaho Indians had been, and continued to be, confined more to an industrial and educational program with the younger Indians, than to an evangelistic program with the older Indians.

Industrial Mission Schools

As already explained, the early mission work among the Arapaho Indians centered around an educational program for the children. The two industrial mission schools in connection with the mission stations were frequently over-crowded, having as high as seventy to one hundred pupils at times. During the period from 1884 to 1887 some of the most promising pupils were sent to the Mennonite Academy at Halstead, Kansas. In 1887

these pupils were transferred to the farm of Rev. Christian Krehbiel, (Chairman of the Mission Board), near Halstead, where a school was opened under the name of the Indian Industrial School. About one hundred and fifty Indian pupils, in all, attended this school.

Because of certain abuses of the contract school system by non-Protestants, the Protestant curches began urging the Federal Government to withdraw its financial support of all denominational mission schools (contract schools). Our Mission Board was supporting the movement. When the government, by an Act of Congress in 1896, discontinued its appropriations for the support of contract schools, and built government schools to which the Indians were instructed to send their children, our Mission Board discontinued its school work as soon as practicable. The reason for this action was that the expense to continue such schools without government aid would be too great a drain on the mission treasury, and also there would inevitably be competition with the government to secure pupils for the schools.

The Indian Industrial School in Kansas was discontinued in 1896; the school at Darlington, in 1898, and the Cantonment school, in 1901.

The good results from the industrial mission school work may not be available in statistical form, but they are imbedded in the foundation of the mission work in Oklahoma, more especially in the Arapaho work than in the Cheyenne. Many Arapaho boys and girls who had attended the schools had learned to speak and read English fairly well, and had become acquainted with the teachings of the Christian religion. The first convert, Maggie Leonard, a seventeen-year-old half-blood Indian school girl, was baptized in 1888. Afterwards other girls and boys confessed Christ and were baptized. When

these young converts returned to their parents and lived again in the heathen environment of Indian camp life and the Indian religion, some were overcome and fell back into heathendom; a few were strong enough to withstand the temptations and persecutions, and remained true to their Lord.

Later History of the Arapaho Mission Work

It is not the purpose of this mission study to give a detailed account of the mission work, nor a list of all the workers who served in it. For such information the reader is referred to Mennonite histories, Conference reports, etc. There were frequent changes in the personnel of missionaries, school teachers, and helpers, in the early years of the work in Oklahoma, especially during the period of the mission schools, but the work continued.

The mission station at Darlington, however, was closed in 1902 because the industrial mission school at that place had been discontinued, and there were no Arapaho Indians living in the immediate vicinity at that time. Those who had formerly been served by this station had moved to other localities. Thus, after an eventful career of twenty years, the earliest foreign mission station of the General Conference closed its history.

The Arapaho Mission station at Cantonment continued and prospered. In 1897 a church was organized with five baptized Christian Arapaho Indians. From that time hardly a year passed without some addition to the membership. In 1907 this station was moved seven miles further south, to Canton, where a large group of Arapahoe lived. This now represents the only work of the General Conference among the Arapahoe Indians, the rest of the tribe being under the spiritual care of other denominations.

In the special Cheyenne edition of "The Mennonite" of November 16, 1922, the following is an interesting summary by Mr. G. A. Linscheid. "In Darlington the first fruits were gathered in 1888 and at Cantonment in 1890. According to the statement of H. R. Voth there were twenty souls (mostly Arapahoes) received during the first ten years from 1880 to 1890. This includes the accessions in the field and also those at the Halstead Contract school for that period of time. Unfortunately there is no record to be found of these early accessions on the church books now in the field. According to the present available record two Arapahoe school girls are given the first accession at Cantonment in 1896, followed by both school children and camp Indians of the Cheyenne tribe in the next year. It was about this time also that Haoenaom (Clinton) could report its first accessions, and Hammon followed with its first fruits in 1906."

Of the five mission stations among the Arapahoe Indians—Darlington, Cantonment, Shelly, Dyke, and Red Hills—which were supported under the Mission Board for a shorter or longer period of time, the last three were discontinued in 1896. These stations were in a mixed community of Indians and white settlers (mostly Mennonites) who were willing to carry on the work as independent congregations, and try to provide spiritual care for the Indians around them, both Christians and non-Christians. Although our mission work among the Arapahoe Indians had decreased greatly, it was, on the other hand, increasing rapidly among the Cheyenne Indians.

Mission Work Among the Southern Cheyenne

In 1884 when the Friends discontinued their work among the Cheyenne Indians in Oklahoma, some chil-

dren from this tribe were received into the industrial mission school at Cantonment, but no direct mission work was carried on among them until 1891, when the Mission Board sent Mr. and Mrs. Rodolph Petter to Cantonment to devote their time exclusively to camp work among this tribe. They spent much time in the Cheyenne camps, to get acquainted, and to learn their customs and language. As soon as they were able to converse a little in Cheyenne, they began telling the Gospel story, but when the Indians understood that the missionaries' purpose in learning their language was to bring them the white man's religion, the Indians were quite unfriendly for some time. They were restless and frequently moved their camps. Sometimes the missionaries traveled with them for days or weeks. After the mission house at Cantonment burned down, in 1893, Mr. and Mrs. Petter lived in a tent close to an Indian camp during the summer and fall of that year, until the new mission house was ready for occupation. In this way they became more familiar with the Indians' customs and gradually won their confidence.

When the missionaries moved out of their tent, it was left standing close to the Indian camp, to afford a meeting place as no chapel had yet been built for the Cheyenne. The first meeting in the tent was held during a severe snow storm, but a good camp fire made the tent comfortable, and Sister Petter (deceased) had prepared some refreshments (in consideration of the Indian custom to precede a meeting with a feast). About an hour before the service a war chief came in and sat looking into the fire thoughtfully a little while. Then he took his pipe, filled it, and smoked. After he had offered (pointed) it to the four cardinal points of the compass, and to the earth and sky, (which is the Indian's custom

when about to give an important decision), he said: "Friends, this is a new thing you wish to start here, and we Indians do not like new things. Who can tell what consequences it will have for us! But I have smoked, and I must call the Indians. They will listen to you and then decide whether they will continue to hear you." He went out into the storm, and soon afterwards the tent was crowded with Indian men, who for the first time in their life were at such a service. They listened reverently to the Gospel message which was given through an interpreter. After the closing prayer they sat silent for a little time. Then a chief lighted the pipe, and passed it around the circle of chiefs; each smoked and passed it on. This was their way of expressing consent that such services might continue. A few years later the chief who had taken the initiative on this occasion became hostile toward the mission work and tried to hinder it, but always there were some who remained friendly and came to the services.

As fast as the language was acquired it was used in preaching and teaching the Gospel. Portions of Scripture were translated, and the preparation of the Cheyenne grammar and an English-Cheyenne dictionary were begun, for the use of new missionaries learning the language. (The dictionary was printed in 1913-15.) Finally the services of an interpreter were discontinued entirely.

It was impossible for Mr. Petter to reach all the scattered Cheyenne camps from his station at Cantonment, therefore mission stations were opened at the more distant camps. At Clinton, which is on the Washita River about sixty-two miles southwest of Cantonment, Mr. M. M. Horsch opened a station in 1894. Along the same river, thirty-two miles northwest from Clinton, Mr.

H. J. Kliewer opened a station in 1898 among the Red Moon band of Cheyenne.

An out-station was opened at Fonda, eight miles northwest of Cantonment, in 1907, at the invitation of Mower, a Cheyenne chief. Another out-station was opened in 1924 by Mr. J. B. Ediger, on the Deer Creek, twenty miles or more northeast of the Clinton mission station where Mr. Ediger is working. This district was formerly worked by several other denominations who, however, offered it to our Mission Board. The Adventists, Mormons, and "Saints," are also represented in the district, and add to the difficulties.

Mission work is now carried on among the Southern Cheyenne at the following stations: Cantonment, and Fonda, by Mr. and Mrs. G. A. Linscheid; Clinton and Deer Creek, by Mr. and Mrs. J. B. Ediger; Hammon, by Mr. and Mrs. H. J. Kliewer. Mr. H. T. Neufeld has charge of the Arapaho station at Canton.

Northern Cheyenne Mission Work

The earliest attempt to bring the Gospel to the Northern Cheyenne was made in 1860 by Lutheran missionaries who built a mission station on the Powder River, in Montana. Within the first year one of them was murdered by the Indians, and the other returned home. Afterwards they made several attempts in Wyoming to resume mission work among the Cheyenne, but the continued hostilities of the Indians caused them to abandon the enterprise. Three Cheyenne lads accompanied the missionaries to their homes in Iowa, and were baptized; two of them died soon afterwards. No other mission work has begun among this tribe except by the Catholics, who had a mission station at Ashland, Montana, before our missionaries entered this reservation.

The Southern Cheyenne had often told Mr. Petter about their northern brethren, and urged him to visit them. After he had acquired their language, he felt constrained to bring the Gospel also to the Northern Cheyenne, in Montana. He visited them in 1898, and found them friendly and apparently eager to have the missionaries come. Two other visits were made, in 1901 and 1903, resulting in preliminary arrangements for the opening of a mission station. A grant of land was secured from the government, which was to revert to the Indians when mission work should be discontinued. In 1904 Mr. and Mrs. G. A. Linscheid, who were then working in Oklahoma, were transferred to Montana to begin the work. They opened the first mission station near Busby, where the government boarding school was under construction, which later afforded the missionaries an opportunity to give religious instruction to the Indian children. Other stations were opened later: Lame Deer, in 1908; Birney, in 1910; an oustation on the Upper Rosebud River, in 1910; and Ashland, in 1917.

The mission work among the Northern Cheyenne has been entirely of an evangelistic nature, no mission school work having been done among them, and no special work with the children except the religious instruction in the government boarding school, and sometimes in the day schools.

Mission work is now carried on at the following stations among the Northern Cheyenne: Busby, by Mr. and Mrs. A. Habegger; Lame Deer, by Mr. and Mrs. R. Petter; Ashland, by Mr. and Mrs. Valdo Petter. Birney, and the outstation on the Upper Rosebud, are served by native helpers, or by different missionaries.

V. VARIETY OF MISSION WORK

To give complete account of all the varieties of mission work carried on at our various mission stations would require much more space than can be given here. The needs of each field, or station, even of each home, differ from each other and require different handling. Only an outline is given here of the work in general, with a few specific instances, which may suggest the wide range of activities carried on by our missionaries.

Preaching and Teaching

Each mission station has a church building where preaching services are conducted by the missionary every Sunday, speaking either in the Cheyenne language or through an interpreter. Occasionally services are held in private homes, or at special gatherings, and sometimes series of meeting are held in the church, as, during the Christmas season, or at Thanksgiving. The Indians in Oklahoma have helped to purchase a large Gospel tent which is moved to different locations for camp meetings. In the evening meetings stereopticon pictures are sometimes shown of life in Bible lands, or pictures illustrating "Pilgrim's Progress" which is read to them in Cheyenne. These pictures are much appreciated, and readily understood. In general the preaching services are well attended both by Christians and non-Christians, but there are still some Cheyenne who have never attended a service; these the missionary meets sometimes as he travels about his district.

The outstations also have a building or tent for meetings, where the services are conducted by one of the

missionaries or sometimes by Christian Indians, called native helpers.

Prayer meetings are held whenever possible, and are usually led by one of the Christians. Many take part freely; they are accustomed to be very definite in their petitions.

The children in the Government Boarding Schools at Busby, Montana, and at Cantonment, Oklahoma, are given religious instructions in English by our missionaries. Two hours a week are allowed for this purpose: one hour on Sunday evenings for an evangelistic service, and one hour on a week-day evening for Bible study and teaching Gospel songs. Many of them accept Christ as their Savior before they leave school, some as young as ten years. After receiving proper instruction, and giving evidences that they are truly converted, they are baptized and received into their home churches. The religious instruction given at these schools is of great value, as otherwise the children receive only a secular education and have no contact with the Chirstian religion while at school. Sunday School services also are conducted at these schools by the missionaries. (Note: The Government Boarding School at Cantonment, Oklahoma, has been discontinued recently.)

Pastoral Work

The missionary as pastor visits the Indians in their homes, or he receives them as they come to his home. He reads and explains the Scriptures, and prays with them; he encourages, comforts, or reproves, as may be necessary; he continually strives to bring them to a clearer knowledge and stronger conviction of the truth, and to a more active and progressive Christianity. Any-

one who has worked among the first and second generations of Christians that have come out of heathendom, knows that there is constant necessity for such pastoral work.

When the missionary visits a sick Christian in a heathen home it is often difficult to minister comfort and encouragement because of the relatives' opposition. A missionary, visiting a sick old man, a Christian, found him lying on his bed with his fingers in his ears that he might not hear the drum which a heathen priest in the room was beating. Such sufferers find much comfort in the missionary's visits.

The missionary's wife, besides the care of her home, finds many opportunities for direct missionary work. She may conduct special meetings for women or children. She often accompanies her husband when he visits the Indians, and often the Indians come to her home on various errands or merely to visit, when she has opportunity to deal with them about spiritual things. The Cheyennes are very religious and it is easy to lead the conversation to spiritual matters and speak to them about the Saviour. Many a good seed is sown into their hearts on these visits. If the missionary's wife is able to read and speak Cheyenne, she assists in teaching the Christians or in training the native helpers. Mrs. Petter especially gives much time to this phase of mission work for which she is well fitted, thereby making it possible for Mr. Petter to devote more time to the important work of translating the Scriptures. Regarding the diversity of the work, one missionary expressed herself thus: "Whatever sorrows, trials, persecutions, problems and joys these people have, they are ours too, for we love them and we help bear their burdens."

Native Helpers

The missionaries endeavor to prepare the most promising Christian Indians to be helpers or evangelists. These receive training in Bible study, and are well grounded on the fundamental doctrines of the Bible. They are taught to read in Cheyenne, to conduct meetings, and to deliver Gospel talks or sermons. Four Indian helpers are employed in the mission work in Oklahoma, and four in Montana, and they are doing splendid work.

VI. INDIAN CHURCHES

The organized churches on the mission field are a tangible result of the missionary enterprise. The people in the home churches have cause to rejoice with the missionaries that also among the Indians the Lord Jesus Christ is calling out His bride.

Membership

In proportion to the total number of Indians within the reach of these mission stations and in view of the language difficulties, the unfavorable attitude of the Indians, and the detrimental influences of many white people, and especially in view of the fact that the Southern Cheyenne and Arapahoe Indians have had the Gospel hardly for two generations, and the Northern Cheyenne only for one generation, the membership of their churches is a grand testimony to the power of God unto salvation.

The Arapahoe church at Canton, Oklahoma, was organized in 1897 with five members; it now has seventy-five. The three Cheyenne churches in Oklahoma are as follows: Cantonment, organized in 1897 with five Cheyenne members, now has ninety-two members, which includes the outstation at Fonda; Clinton, with the outstation at Deer Creek, has fifty-nine members and Hammon has thirty-nine. In Montana the membership of the Cheyenne churches is as follows: Lame Deer, one hundred and forty; Busby, seventy-eight; Birney, thirty-eight. At Ashland there are two baptized Christians.

These figures (reported for 1926) do not include the large number of baptized Christians at each station

who have died in the Lord, nor those who moved to other locations.

The requirements for membership in these Indian churches are similar to those of any Protestant church, and the holy ordinances of the church are observed by them as by us. They must renounce utterly all heathen faith and practice, and try to live a consistent Christian life. What this complete "turning about" must mean to them can be partly realized by making a careful study of their former beliefs and customs.

Self-support and Self-government

As in all other mission fields, so here it is the aim of the missionaries to help the Indians achieve self-support and self-government in their churches. Speaking generally, progress toward this goal among the Arapahoe and Cheyenne Indians is necessarily slow because their experiences which have led up to their present state as wards of the government (literally, prisoners of war), have destroyed much of their native initiative. They have been so much hampered by limitations and regulations on all sides that they have become dependent instead of self-reliant and self-supporting. Their affairs are handled for them and they are accustomed to look to the government and the missionary for support and guidance. In this they differ greatly from the Africans, Chinese, and others who are independent. Their attitude is best illustrated by the dependence of the child upon its parents for everything. Their general poverty also is, and will be, a great obstacle until they become more self-supporting industrially and economically.

Hindrances toward a self-governing church are also partly due to their dependent state during the past years, inasmuch as they were not required to bear much respon-

sibility nor encouraged to cultivate initiative and co-operation. So there is a lack of the sense of responsibility, and a failure to see the spiritual needs of their people.

However, under the guidance of the missionaries, the Indians are gradually assuming a little more responsibility in the churches, and contributing more toward the expenses. Some indeed have given liberally of their time and means to keep the churches in repair, and to meet the expenses of special meetings, and so on In the measure that they lay more stress on the teaching of God's Word and less on their Indian customs, the prospects for self-support and self-government will increase.

Persecutions

Heathendom with its allurements, temptations, and persecutions, surrounds the Christian Indians. The persecutions consist mostly of ridicule, criticism, and slighting remarks which are hard for them to bear. Perhaps the most common form is to taunt them with trying to be "white" men and women, for Christianity is still usually regarded as the white man's religion. In some cases heathen Indians band together to make the Christians fall. If they do not succeed by ridicule or argument, they seek to turn their friends, or the wife or husband against them; or, they try to win them back by offering them attractive positions in their organizations. Sometimes they curse the Christians. The evil effect of the "curse" is very real to the Indian mind, and is sometimes even feared by the Christians. Such persecutions may seem slight, but it is "the continual dropping that wears away the stone". There are some Christians among both the Cheyenne and Arapahoe who are strong and courageous, and fearlessly denounce the

evil practices of their tribe. The Indians in general (but not the medicine men, priests, and peyote followers) regard Christianity favorably; among the Northern Cheyenne it is becoming the predominating influence, and they are beginning to look up to the Christians as their coming leaders.

Spiritual Growth

The spiritual growth of the Indian convert is also very much the same as among other Christians. Some are better able to grasp the deeper truths than others. Some grow cold and indifferent, but still wish to be called Christians. A few have left the church and have become antagonistic, casting their lot with the Peyote people and other non-Christians. But the majority remain faithful, growing in grace and in the knowledge of the Lord. Their lives are an unanswerable argument to their unbelieving tribesmen for the truth and power of the Gospel.

There is no greater source of inspiration for the home church than to hear how the Gospel has transformed lives on the mission field. A few only are mentioned here: Vohokass, whose name means Light (Eugene Standingelk is his English name), is probably the most outstanding of the Cheyenne Christians. When Missionary Petter first visited the Northern Cheyenne, Vohokass welcomed him and urged him to come and begin mission work among them. He was a chief of his tribe and was respected and honored by all, a noble, brave character and a leader of his people. Later, when he became a Christian and opposed the evil practices of the Cheyenne and refused to join them in their dances and religious ceremonies, many turned against him; but he continued fearlessly to denounce their evil ways

and to plead with them to forsake it all and accept Christ. Vohokass and his wife were members of the Lame Deer church for many years, and at the time of his death in March 1926 he was elder of the church and superintendent of the Sunday School. He had learned to read the Scriptures in Cheyenne after the age of fifty and was alway active in church, and was a close friends of the missionaries, especially of Mr. and Mrs. Petter. Mr. Habegger wrote of him, "He defended the faith, encouraged the missionaries, and the weak Christians, and poured out his soul to God for his people in his life of faith and prayer." He has been described as an interesting and lovable personality. For many years he was a trusted Government employee, serving in turn as forester, chief of police, and judge of the Indian court on the reservation.

Esevona was another Christian who took part in the confessions and revelations concerning the medicine men, and suffered much persecution in consequence. She was a strong-minded and out-spoken woman, and although she erred sometimes, she repented thoroughly and asked for forgiveness. She said, "When I gave my heart to the Lord I reserved nothing." Of a different type was Emma Sioux Eastman, of the Busby church, who was baptized at the age of thirteen. As she grew into young woman hood she lived a quiet, devoted Christian life in the shelter of her Christian mother's home. Both have gone home to the Lord.

Vxzeta (Mrs. Paul Wolfname, or Anna) for seven years lived a beautiful Christian life and was active in all kinds of church service. She learned to read Cheyenne and delighted in the riches and depth of the Word of God as she read it in her own language. Although she had little education she learned to use the typewriter

and rendered valuable assistance to Mr. Petter by typing his Cheyenne Scripture translations and sermons, which were afterwards printed by Ernest. God called her home on August 21, 1927. Mr. Petter wrote of her as follows, "As far as I have known Cheyenne women there has been none her equal, true, faithful, virtuous, hard working, progressive, giving a shining example through her whole life. Both Christians and heathen knew her sterling worth and respected her."

Ernest M. Cheyenne was formerly a Catholic, but is now a staunch Christian and meets the ridicule of his friends with his testimony for Christ. He has been helping Mr. Petter in the language work for two years by printing the Cheyenne translations on the Multigraph. Mary, his wife, is also a devoted Christian. She was brave above many Indian women when, at the birth of her little daughter Hotavac (Little Victor), she refused to allow the medicine men and medicine women to come into the house to beat their drums and shake their medicine rattles, for at such a time the Indian customs and superstitions still have a strong hold on their women. But Mary put her trust in God and was not afraid of their threats, and God blessed her faith.

There is Yellow Fox (brother to Vohokass' wife) who stood shoulder to shoulder with Vohokass in his fight against evil, and is active in the pulpit every Sunday. There is Ben Limpy, an earnest young Christian who is preparing for service among his people. And many other could be mentioned, just as noble and just as interesting in their way.

The above examples were all from the Montana mission field. Let us now consider some from the Oklahoma mission field:

Alfrich Heap-of-Birds, a charter member of the church at Clinton which was organized in 1899, was an efficient native helper under each succeeding missionary at that place. He was able to read and had a remarkable knowledge of the Bible. His stand against the sins of his people, especially against the use of peyote, often brought him hard experiences, but he stood firm to the end of his life (in 1922), witnessing for the Lord over a period of thirty-three years.

Mrs. Redbird, who has also gone to her reward, was a sufferer for years and had the care of an epileptic son besides. She attended church whenever she could, and always enjoyed having the missionaries come and read the Scriptures to her and pray with her. After her son died and her strength began to fail rapidly, her heathen friends and relatives urged insistently that she summon the medicine men to perform their rites for her, but she firmly refused to have anything to do with them. She had put her hope in her Saviour and remained loyal until He summoned her to Him. She left behind pleasant memories.

Poexa (White Skunk) is abount seventy years old and has been a faithful Christian for twenty years. He cannot read and must depend entirely on others for his knowledge of the Scriptures, but he attends church regularly, coming on horseback six miles, and listens attentively. He is a man of fervent prayer and exhortation, and is well spoken of by Christian and heathen Indians as well as by white neighbors.

An old Christian, Mrs. Little Chief, recently came to church and asked the missionary to pray for her little great-granddaughters, twins, that they might become true followers of Christ. Soar Woman confessed Christ and joined church more than twenty years ago. She

has taught all her children to love Christ, and all but one are active in the church. Another Christian woman has a husband who is a slave of strong drink. She and her small children have often been in danger and had to flee from him to save their lives. But she stays by him, patiently enduring and never complaining. She brings her children regularly to Sunday School and church, and lately her husband has been coming with her. Doubtless her faithful Christian life will yet win him to Christ.

Willie Meeks, an Arapahoe Christian, is the oldest native helper in Oklahoma. He is a fine example of the power of the Gospel in a surrendered life. He has had to meet severe trials in his home, subtle temptations from his heathen people, jealousies on the part of fellow Christians, and ridicule from unbelieving Indians and whites, but he has been used by God as a faithful and true witness among the Arapahoe. In his denunciation of the heathen practices of his people he is very positive, yet always kind and tactful.

The story of Vehoze (War--Path-Woman) illustrates so well the Indians' superstitious belief in dreams, or visions. She was the wife of a Cheyenne medicine man of Oklahoma, and she knew well the heathen ceremonies and symbolism used in their healing rites, and all the customs and traditions of her tribe. She sometimes heard the Gospel but did not heed it. When she was quite old she became very sick and the medicine men performed all their ceremonies but could not heal her. The missionaries visited her and offered her the Gospel. She accepted their gifts of food and clothing but did not want their Christ. One night she had a dream (or was it a vision?) that her spirit left her body and came to heaven's gate, but she could not enter and was told to go back to the earth and learn from the

missionaries what to do to be prepared to enter heaven. The next morning she sent for the missionaries and told them her story. They repeated the blessed message of salvation which she had so often rejected. How she listened, in the quiet tent where formerly the medicine rattles and drums had drowned the missionary's voice! Gladly she accepted Christ, and during the few remaining days of her life on earth she constantly witnessed for the Lord. She was not afraid now to die, for she believed that heaven's gate would now open to let her in.

Much more could be written of these and of many other noble examples of our Indian Christian brethren whose names and deeds are written in the Lamb's Book of Life.

The revelations referred to above, concerning the immoral practices of the priests in the secret rites of certain Cheyenne religious ceremonies (which constitute phallic worship) were made public on the Montana reservation about the year 1919. It startled not only the Christian world but government officials and scientific men of prominence who thought such things could not be practiced in our day and age. The Indian Department of the Federal Government took strong measures to prohibit the further practice of the rites on the reservation, and this aroused a fierce storm of protest, threats, and persecutions by the Indian medicine men and their followers. Were it possible they would revive the practice at any time. Their hatred, of course, was directed against the Christians who made the revelations and confessions public (the non-Christians dared not reveal such things), and against Mr. and Mrs. Petter who first revealed the facts to the government officials. This marked an epoch in Cheyenne mission history, as the power of the workers of iniquity was

partly broken, and many souls were loosed from their bondage of secrecy and dared to confess their sins and seek forgiveness.

The great struggle between Light and Darkness began in this tribe half a century ago, and increased with every victory won for Christ. Only the missionaries themselves know how fiercely the battle has waged, and how great the joy that came with the victories and how crushing the dissappointment and sorrow that came with defeat. Let us rally anew to their help with intercessory prayers for the outpouring of God's Spirit upon these churches in a reviving and renewing work, that we also may have a share in winning the Cheyenne and Arapahoe Indians to Christ. The Master said, "Go ye . . . ." If we cannot go to them in person, we must go in prayer, for we dare not neglect our part in this great work.

VII. TRANSLATIONS

If the Scriptures had not yet been translated into a language that you and I understand, but existed only in the Greek, would we have taken the trouble to master the Greek language in order to be able to read the Scriptures? Probably not. When we hear that the Bible has been translated into 700 different languages and dialects, we rejoice because we know that thereby millions of people will be able to read it in their own language. The three hundred Indian tribes in the United States north of the Mexican boundary have each their own language. Only a few of them have been put into print; among these is the Cheyenne language. The Indians that have no written languge, of course, can only hear the Word of God through interpreters, or must read it in a language foreign to them. Sinners can be saved and hungry souls can be fed even under such disadvantages, but when they can read the Word in their mother tongue, and meditate upon it, it seems to reach their understanding and move their hearts as it could not in any other way. Certainly it is worth while to spend years of hard work in translating the Scriptures into an Indian language.

The language of the Arapahoe Indians, except for some portions of Scripture which the Catholics among the Northern Arapahoe in Wyoming prepared, is not in print. Some manuscript material on the language was prepared by Missionaries H. R. Voth and J. A. Funk while they worked among this tribe, but it was not printed. The Arapahoe Indians, being naturally more submissive and dependent than the Cheyenne, responded

earlier to the demands of the Government to send their children to school, consequently the knowledge of English is more general among their young generations than among the Cheyenne, and the mission work could be carried on partly by the use of the English language, and partly through interpreters. The missionaries used the Arapahoe language to some extent in their intercourse with the Indians.

The Cheyenne, having become antagonistic to the Government because of many aggravations, steadfastly refused to accept anything the white people offered, even their schools and language, unless forced to do so. Missionary R. Petter states in the Introduction to the "English-Cheyenne Dictionary": "When I first came to this people only a very few understood English. I soon saw that to reach the Indians' hearts a thorough command of their heretofore unwritten language was the sine qua non of our mission work. By living in close contact with the Cheyenne I had a rare opportunity to listen to them and become thoroughly acquainted with their ways of thinking. In course of time a great amount of linguistic material was collected and the whole classified and systemtatized in lexical and grammatical form. This Dictionary is the first of its kind in print . . . . . the book was especially prepared to meet the needs of our missionaries among the Cheyenne in Oklahoma and Montana."

All the Cheyenne literature and Scripture translations extant have been prepared and printed by Mr. Petter, during a period of thirty-six years, beginning with his entrance into the mission work. The language is very difficult and few white people are in command of it, but all our missionaries to the Cheyenne Indians

are encouraged to learn it. It is not only important that the missionaries have Cheyenne translations of the Bible to read to the Indians, but it is also very important that the Indians themselves should be able to read the Scripture in their own language, and a number have already learned to do so.

Cheyenne Publications issued by Mr. Petter:

1895 Reading Book.

1895 First edition of song book. (Four other editions printed later, the last in 1923.)

1902 First edition of the translation of Luke and John.

1904 Pilgrim's Progress. (Translated by Harvey Whiteshield, a Southern Cheyenne, with Mr. Petter's supervision.)

1907 Sketches of Cheyenne Grammar. Later revised and completed.

1912 Revised edition of the translations of Luke and John.

1913 Translations of portions of the Old and New Testaments.

1913-15 English-Cheyenne Dictionary. 1126 pages. (Printed on Multigraph by Valdo Petter.)

1926 Translations of portions of the Old Testament. 281 pages. (Printed on Multigraph by Ernest M. Cheyenne.)

1927 Translations of Matthew and Mark.

1928 Translation of Luke and John Completed and the four Gospels bound in book form.

From time to time mention has been made in current periodicals about Mr. Petter's work on the Cheyenne language. A recent writer described the English-

Cheyenne Dictionary as "one of the monuments of American scholarship", and one of the biggest daily newspapers of the Pacific Coast referred to it as having brought Mr. Petter international recognition. Mr. Petter is well qualified for this language work, being a careful scholar and able to speak fluently in seven languages. The Scripture translations are made from the Hebrew and Greek texts. As he himselft stated, he undertook this work for its evangelistic value, rather than the scientific interest.

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22 amendments to add